

Grace Alone TO ILLUSTRATE

(The twenty-first in a series of articles on "Grace Alone," by Dr. J. R. Lavik, Luther Seminary, Saskatoon, Saskatchewan.)

Perhaps we should try to illustrate this principle of prayer and grace alone by reference to two concrete problems which come within the range of common Christian experience.

First, the basic problem of assurance of personal salvation. Perhaps you who are reading this have prayed earnestly for forgiveness and assurance of salvation, but it all seemed in vain, there seemed to be no answer. You knew from Scripture that you were praying for something that God wanted to give you. But it seemed that you were unable to believe; the promises did not really seem to apply to you; your prayers brought you no peace and joy. What was the difficulty? It was probably one of two things. There may have been some secret sin standing in the way, a sin that you refused to confess honestly, a sin with which you were unwilling to break. That hindered your prayer, for it prevented the Holy Spirit from completing His work in you. You did not realize, or were unwilling to see, how deep the contradiction is between sin and grace. You can have grace only on condition that it be permitted to destroy sin. We need to note how closely faith and conscience are related. In Tim. 1:19, Paul speaks of "holding faith, and a good conscience; which some having put away concerning faith have made shipwreck," and in I Tim. 3:9, of "holding the mystery of faith in a pure conscience." Sin must be dealt with honestly and radically in God's appointed way if prayer is to lead to assurance of salvation. We must remember that grace deals radically with sin.

Or, you may have been unable, possibly unwilling, to see and to acknowledge that forgiveness of sins is completely a gift of grace. You may have been basing your prayers upon something in yourself, your faith, your sense of sorrow for sin, your good intentions, and not upon God's grace alone. There may have been an element of sinful pride in your heart standing in the way of the work of the Holy Spirit. You may not yet have been sufficiently humbled by your lost condition to accept the grace of God. To believe that God forgives, is to believe in God's grace in Christ alone.

In the second place, let us consider the principle of grace alone as applied to another familiar experience. A loved one is sick unto death, perhaps an only child, and you pray earnestly to God for healing. You are a Christian, you believe in God, and, as it seems to you, you pray in faith that your child be healed, clinging to promises in Scripture that seem to provide a basis for such prayer. But your prayers are apparently ineffective and futile. You are asking for something that means tremendously much to you, but your child only grows worse and finally dies. You are grief stricken and confused, and are tempted to ask: "Does not God answer prayer?" Perhaps the thought insinuates itself that you have been a good and faithful church member, have paid your dues, contributed to missions and have tried to serve God as best you could, and now in your deep need He has failed you. What is the reason? What is the difficulty?

No, God has not failed you. God does answer prayer, and that fact is

BAPTISM IN RELATION TO THE CHILD IN AN UNCHURCHED FAMILY

Baptism is one of the distinctive doctrines of the Lutheran Church. Yet, within Lutheran circles, there appears to be more confusion about this doctrine than any other. The reasons may be legion. No doubt much of the blame can be laid at the door of us who preach and teach the Word of God. Either we are not ourselves certain of the validity of baptism or else we have not given our people clear-cut and Scriptural reasons for baptism. Then, too, the reasonableness of the arguments of our Reformed brethren has dislodged many earnest Lutheran Christians. At any rate, we (and now I mean both clergy and laity) need to restudy the doctrine of baptism in the penetrating light of Holy Scripture.

It is not my intention to re-think the entire subject of baptism. Rather, it is my purpose and assignment to consider this doctrine only in its relation to the infant in a non-Christian or unchurched home. Many statements in this discourse cannot be substantiated by the words: "Thus saith

DR. ROLF SYRDAL

Dr. Rolf Syrdal will be at the two schools at Camrose, and in the churches of the vicinity, November 26 to 29. He will also be at the Seminary in Saskatoon, and in the congregations of the vicinity from November 30 to December 5, and from December 6 through the 10th in Outlook and vicinity.

yond "all that we ask or think." (Eph. 3:20). In James 4:3, we find stated the cause of the difficulty: "Ye ask and receive not because ye ask amiss." Such prayers are often involved in a basic misconception in regard to the very nature of the prayer of faith. To believe in God is to believe in GOD! Not only in His power, but in His wisdom and love. To pray in faith toward God is to submit ourselves and our needs to God, in the assurance that He knows what is best for us, and that in His infinite grace and wisdom He will do what is best, both at the moment and for eternity. In the prayer of Christian faith, therefore, we submit our desires to God, but leave the decision with Him, with the purpose that we will be satisfied with His decision, knowing that His decision will be the best one for us. In the case of the sickness of a loved one, for instance, whether the answer be life or death, those who are most deeply concerned can then always rejoice in the Lord. "He hath done all things well." (Mar. 7:387).

It should be pointed out that in relation to such prayers also the principle of "grace alone" is basic. We have no claims upon God, except such claims as He has graciously given us in His promises, which apply to such as are "in Him" who died upon the cross for us. Any presumptuous claim to merit is contrary both to grace and to the prayer of faith. And any claim that associates the powers of divine healing with man, is contrary to the nature of both grace and faith. We cannot take time to discuss in detail the topic of divine healing. We shall have to restrict ourselves to emphasizing this one thing, that the prayer of faith leaves the decision with God, and is satisfied with His decision. Then God does still, when He in His wisdom and love decides to do so, in answer to prayer work wondrous miracles of healing, which may not be outwardly demonstrable as such, but are discernable by faith.

the Lord." For reasons that will be shown later, this is a situation that is not dealt with in the New Testament. Therefore, this could be a controversial subject.

Baptism was instituted by Christ and given to the Church to be a means through which God imparts and dispenses grace to those who are in need. The Bible nowhere speaks of adult baptism or infant baptism; simply baptism for those in need of divine grace and mercy. Since all are by nature children of wrath, and since rebirth is absolutely essential for entrance into the Kingdom of God, it naturally follows that all, both infants and adults, must be born again of water and the Spirit if they are to enter the Kingdom (John 3:5). The need for re-birth is universal without regard to age, sex or race, and the condition for admittance into God's family is stated clearly in the Word of God.

We also need to be reminded of the fact that baptism is an act of God. The Church is simply the hand God uses. God is the subject and I am the object. In baptism God is actively doing and I am passively receiving.

These are the truths that must be understood before we can make the proper approach to our topic for discussion. We are not attempting to prove the validity of baptism as a means of grace, nor are we making a defense for baptismal regeneration in the case of infants. We take these truths to be self evident.

Now to our subject. In addition to the regular church member, every pastor has in his community a number of people who look to the church for special service. Again and again these parents will come and request baptism for their children. The pastor is then faced with the question: Have we a churchly and Scriptural right to administer infant baptism in that case? Here, you understand, are people who come to the church and pastor for occasional ministerial services such as baptism, marriage, funerals and the like. In such a home it is safe to assume that the child baptized will receive no Christian training. It is right under these circumstances to perform infant baptism?

The answer cannot be an unqualified yes or an unconditional no. There are those on the one hand who refuse to baptize children if subsequent Christian training is doubtful. There are others who give the impression that baptism is some sort of magic, and they baptize infants indiscriminately without much concern about Christian instruction that should follow. Possibly the answer to our question lies somewhere between these two extreme views.

In the case before us there should be no doubt with regard to the efficacy of such baptism. As long as the Church on God's behalf performs the sacrament, God enters into covenant with that child. He imparts new life, — life from above. But all life must be nourished, else it will die. Therefore the Head of the Church gave the commission: "Make disciples of all nations, baptizing them and teaching them to observe all things I have commanded." What God has joined together, the Church and the Christian Ministry must not tear asunder. Baptize and teach. To use the words of F. Wisloff in his book, "I believe in the Holy Spirit": "An absolute requisite for infant baptism is the conviction that the child will be instruct-

A Son Leads His Father To Christ

Dr. Walter Monano, known to many of us through his speaking ministry in the Midwest as well as through his book, "The Monk Who Lived Again," is now doing evangelistic work in South America. Recently in Cochabamba, Bolivia, he had the privilege of leading his own father to Christ. Of his experience, Dr. Montano writes:

"Saturday afternoon . . . I began to speak with him again about his soul, eternity, salvation, the love of God. The Holy Spirit seemed to show that this was the time, that this was my father's opportunity; then it was all so easy, yet so sublime. The two of us knelt together. I prayed first and could not hold back the tears. As we knelt I asked him if he did want to give his heart to God. With all the sincerity of his soul he said that he knew he was a sinner and that now yes, right away and for always, he wanted to depend only on the blood of God.

"How can I describe what happened in those moments? For the first time in his life he began to pray in reality . . . With tears flowing and in a loud voice, not caring who might hear, my father prayed: 'Finally, my God, Thou hast taken the bandage from my eyes, Today to Thee only do I surrender myself and in Thee only do I trust. Accept me as Thy son; from now on I belong to Thee. This day is my day of birth. Write my name in the book of life. Thou art my Mediator, my help, my Defender, and my all. Wash all my sins in the blood of the cross, and teach me the things that as yet I do not know. When I die, I shall go to Thy arms because Thou hast made me to understand through faith (that) there is no condemnation for those who come to Thee.'

"After this I continued in prayer and thanksgiving. When we arose from our knees, we hugged each other for a long time, crying for joy. My father said: 'Now I am content and happy. There is no other religion but God; there is no Saviour for me but Christ.' His very first testimony was to his own (another) son."—Evan-gelize.

ed in Christian truth. Where it cannot be assumed that the children will be reared in the Christian faith, one has no right to administer baptism."

I have a letter from one of our missionaries to China, wherein he states the practice of the church with reference to the baptism of infants on the mission field. "The understanding and practice among missionaries and Chinese pastors was that no infant was

(Continued on Page Two)

CHURCH PAPER MONTH

The month of October will be used for getting The Shepherd and Lutheran Herald into every home in Canada. We are particularly desirous to have The Shepherd read by every family in our Church in Canada. In my visitations I was surprised to see how many families were without our Church papers. It is our hope that both pastor and lay-people will put forth every effort in October, and that when the month is ended we may see a great increase in the number of families who have subscribed to both The Shepherd and the Lutheran Herald.

—Mars A. Dale.

Hansen Pastor A

The Shepherd

Organ of the Norwegian Lutheran Church of Canada

Editor: Pastor A. M. Vinge,
Drawer 400, Camrose, Alberta
Business Manager, Pastor Harold Severtson
Rose Valley, Saskatchewan
W.M.F. Editor, Mrs. E. M. Bergh,
Camrose, Alberta
Y.P.L.L. Editor, Milton Rude
212 Wiggins Ave., Saskatoon, Sask.
Published 5th and 20th of the month,
Subscription: \$1.25 a year.

Articles, news, announcements, send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

DEADLINES:

First Issue, the 20th of preceding month.
Second Issue, the 6th of each month.

Authorized as second class mail,
Post Office Department, Ottawa

Printed by
THE WADENA NEWS

ALSO EVANGELISM

Having opportunity to visit the headquarters of Sunday School at Home at S.L.B.I. in Outlook, we were very much impressed by the quiet, blessed work of "Evangelism" carried on in this department. Here the field of Evangelism covers the Kindergarten to the adult class. While the number of those who avail themselves of this fine service is not impressive, yet we learned of great blessings carried into the many homes. Not only does the Word find entrance in a special way into the family circle, but children and older folks become "missionary minded" in trying to induce others to take up similar study.

A few facts indicate that the total registration last year was 987. Two-thirds of these completed 50 per cent of the lessons or more. Some over one hundred enrolled but did not send in any lessons.

The one-third failing to reach the minimum of fifty per cent of the lessons completed should cause us grave concern. The fact that they are enrolled is at least an indication of interest. There must be some way to reach this one-third.

It occurred to us that we should make an appeal through the editorial of The Shepherd to individuals, especially in localities where there is no possibility of Sunday School attendance, to offer themselves to be "contact missionaries." These "contact missionaries" could contact new children in the locality and make it a personal mission to encourage these children to study. It is the personal contact that counts so much.

Would you not like to be a "contact missionary" for Sunday School at Home? We are certain that you could be of great blessing and the Sunday School at Home department at S.L.B.I. Outlook would be happy to hear from you as you offer your services. Love should find a way to reach the little ones, and older folks as well with the Word in this way. You could make "missionary visits" to such homes — not once, but many times. There are many places where this service could be rendered.

The files of Sunday School at Home can reveal many an impact for the Lord — and you can volunteer to multiply them — and only eternity can reveal the blessing that your service would bring.

We believe, too, that there is a "Judea and Samaria" fringe to every congregation and parish. Would not this be a wonderful outreach for the local congregation? Sunday School at Home has tremendous possibilities in our District, but we must catch the vision and also give ourselves this form of Evangelism.

* * *

Last year the Reformation Day offering for Sunday School at Home brought a fine response in our District. This year it should be even larger. It is a worthwhile project, and one that appeals to children. This year it is possible to get a four and one-half minute recorded message about Sunday School at Home by the

director of Children's Chapel, Mr. Bob Lee. One needs only to write to Lutheran Sunday School at Home by Mail and Radio, 421 South Fourth Street, Minneapolis, asking for the record. The "Flying Disc" will be mailed upon request.

District News Items

At the August meeting of the Prince Albert Lutheran Ladies' Aid, the members decided to send two hundred dollars (\$200.00) to Home and Foreign Missions. This money was the proceeds from meals served by the Ladies' Aid at the Canada District Luther League convention held in Prince Albert last July.

* * *

Dr. R. A. Syrdal will visit Canada the latter part of November. He will be in Camrose November 26-29th, and in Saskatoon November 30th to December 4th, and in Outlook at S.L.B.I. after the Saskatoon contact. Further details as to his visit will be given later.

* * *

NEW BIBLE CONFERENCE

A Bible Conference will be held at Central Lutheran Church beginning October 15th. The speakers will be Rev. E. C. Reinertson, Minneapolis, and Dr. Mars A. Dale. It will be of special interest to all workers in the congregations.

* * *

REFORMATION DAY RALLY

The Rally will be held this year in McDougal Church, Edmonton, October 29 at 3.00 p.m. Last year's Reformation Rally was well attended.

* * *

Pastor Arthur Dahlen has been called to the Ponoka parish. Pastor Osborne Olsen has been called to the Swift Current parish.

* * *

Edmonton and Camrose are planning for Bible Conferences the weeks of October 15 and 22 respectively.

* * *

The Allocation meeting for the Canada District was held on Wednesday, October 4th, in Saskatoon.

* * *

The Seminary enrollment is twenty-five.

Visitations are being held in the Moose Jay, Mossbank, Frontier, Admiral and Strasbourg parishes the first two weeks in October.

* * *

JOIN THE SEARCHLIGHT

Esther's Message

Have you read the Book of Esther? Read it again. It is one of the strangest documents in the Bible. The name of God is never mentioned, and yet the doctrine of His providence is like an illuminated capital at the head of every chapter. The story of the Jewish maiden who became Queen of the greatest kingdom in the world to save her captive people, is as modern as a morning newspaper, because in its simple drama we find poetry, philosophy and religion, if we have eyes to see.

The young queen is confronted by a fearful dilemma. Her people are condemned to be exterminated by pillage, rape and fire. If she goes to the Oriental King without being sent for she will probably be hurried out to the bowstring or the sword. While she hesitates, Mordecai speaks these words, which belong to the literature of the ages: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" These words throw the searchlight on four things:

1. Mere silence is sometimes treachery. This is true of the history of the Christian Church. It is not enough to pray that God will save the world. We must be willing to be His instru-

ments. One of the tragedies of our time comes from the fact that organized Christianity is like an Eastern Queen with a place of honor but without direct responsibility for the evils of these days. It is always a temptation to say nothing, but let those who criticize ask themselves what they do in their private circle. Very few of us are ready to say with Esther when she was aroused to speak up, "If I perish, I perish."

2. If the obvious person fails, God finds someone else to do His work. Here no prophet, priest or king would volunteer — not a man in sight. How modern that is — the silence of men! But God found His Joan of Arc in a Persian Harem. God elects nations as well as men to fulfill His plan for humanity, and as long as a nation is worthy of His trust it is invincible. But God has someone or something else in reserve. It follows that the man or nation who fails will suffer. "Thou Shalt surely perish." Destiny seldom looks twice at the same door.

3. Travellers in the Mediterranean world today tell us that one of the most striking reflections that come to them is the fact that Christianity seems extinct on the North African coast. It was not always so. In the second and third centuries, the most brilliant wing of the Christian Church was in North Africa. Tertullian, Cyprian and Augustine were in their day the brightest stars of the Church. But, somehow, that young church with all its light and learning forgot the desert tribes behind. The controversies claimed their time, and, although there was once a synod near Carthage where six hundred bishops assembled, when the fire of Mohammed was kindled in Arabia it swept through Africa to the gates of Spain — and the candlestick of the North Africa Church was taken away.

4. Every opportunity is a Coronation. What a chance today for Christians to arise and shine not by words but by their lives. If the Christians of the Church can help men to return to God, it may be said of them, "Who knoweth whether thou art come to the Kingdom for such a time as this?"

—H. Arnholt Strand.

BAPTISM IN RELATION TO THE CHILD IN AN UNCHURCHED FAMILY

(Continued From Page One)

baptized unless there was assurance that the child would be nurtured in Christian faith and brought up to be a Christian. The standard we aimed at was that both parents be confessing and baptized Christians and then it would follow that they would want to baptize their children. Baptism of the infant would also be permitted when the mother was a Christian and the father a sincere inquirer who was preparing for baptism, or the father a baptized Christian and the mother preparing for baptism. Exceptions may at times have been made where only one parent was Christian and the other indifferent when it was evident that the Christian parent would have the say over the upbringing of the children."

Whether or not that practice is a pattern to follow in this country may be an open question. In that regard, however, we must remember that the early Christian Church as described in the Book of Acts was a missionary Church. Whenever baptism is mentioned in Acts, it is in connection with people coming out of Judaism or out of heathendom, and becoming Christians. The foreign mission field in China, for instance, is a counterpart of the early Christian Church. In that sense the practice stated by this missionary is very similar to the policy followed in the New Testament times. When parents were converted they and their entire household were baptized. In such a missionary church,

whether in China or in Acts, no reference is made to baptism of children unless parents were first believers.

Consequently, the policy of the Church on our foreign mission field may not be the pattern for the Church in a Christian society, if ours can be called that.

What we are trying to emphasize is that: If the Church or if a Christian minister obeys the first half of the missionary command in Matthew 28, it must follow that the Church or the Christian minister is duty bound to obey the second half. If we baptize we must teach; if there is to be no subsequent Christian instruction, then baptism is out of order. Now I realize that even though the baptized child will receive no Christian nurture in the home, there are in a Christian society like ours, good possibilities that that child's spiritual life will be nurtured in spite of the family. And therein is a defence for baptism of children in unchurched homes.

Have we a churchly and scriptural right to baptize children in unchurched homes? Possibly the answer to our question can be answered thus: The Church has a right to baptize such children only if it can and will instruct those children in the Christian truths later on.

Let me in closing suggest a course of action that might be followed in cases of this sort.

1. Ascertain the reason for baptism.

In simple Anglo-Saxon English I would ask the parents why they wanted their child (children) baptized. This would give an excellent opportunity to reveal God's plan of salvation not only as relates to the child, but also to them, the parents.

2. Explain to the parents their obligation to nurture and sustain the life received in baptism. If they are not themselves Christians, I realize that this responsibility might not be rightly understood or even properly executed. Still the responsibility is theirs; and if they fail to instruct them in God's Word, or if they do not provide opportunities for their Christian instruction, then they will be held accountable on judgment day. The physical birth of a child presupposes the child's right to live. Likewise, those parents who desire baptism for their child must automatically assume the obligation that follows.

3. As far as possible select or suggest sponsors that will assume their responsibility prayerfully. If they pray, sponsors can be the guardians of that child's soul, at least to a limited degree.

4. Impress upon the congregation of believers its responsibility toward those baptized children living in unchurched homes. If the church places on its rolls the names of all who are baptized, regardless of the family attitude, then that congregation is the child's sponsor with accompanying obligations.

5. When speaking to the parents (later on) make reference to the child's baptism as an approach to things spiritual.

* * *

The author of the above paper on baptism is Rev. E. V. Stime, Dean of the Lutheran Bible Institute in Seattle, Washington. It was read at a meeting of the pastors of the West Coast District of the Lutheran Free Church.

—The Messenger.

CHURCH PAPER CAMPAIGN

"The Shepherd for Every Home"

Every Home Needs a Church Paper

SPECIAL OFFER: Month of October

Only \$1.00 per Year

**Let THE SHEPHERD shepherd you
SUBSCRIBE NOW**

THE LORD'S SUPPER

From C. O. Rosenius Devotions

I Cor. 11:29. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself.

One of the worst delusions in regard to the Lord's supper is that anyone may become a worthy guest by a so-called "Christian preparation" whether he is a disciple and a friend of Jesus or not. Even they who both before and after Communion throughout their entire life, belong to the great unconverted group, may, by one for the occasion made-up preparation, partake of the Lord's supper in a worthy manner. This is a most deceitful delusion, which every true Christian will be able to see.

Where do you find a single word in the Holy Scriptures, permitting, that they may also prepare themselves to come to the Lord's supper, and by this preparation be acceptable to the Lord? They have not been converted to God, they are not the friends and disciples of the Lord Jesus Christ, and they have not in their daily life lived by Christ and in Christ. Oh, that all who have ears, and all who have voice would protest against this delusion!

Should anyone think that Christ would let Himself be deceived by only a preparation for communion, by trying to be pious for the occasion, and for this reason count you among his friends? Should the Spirit of God be deceived by a self-made piety, self-made repentance, prayer and acknowledgement of sin, after which you will return to the same frivolous life as soon as you are through with your annual communion?

May God awaken all teachers from their slumber, who neglect to teach their people about this! Are not these short, plain words sufficient to express the truth that the question here is only about one thing — whether you are a friend and disciple of Jesus, or that you at least are concerned about and seek to be one for the rest of your life?

A temporary preparation for the occasion, will not make anyone a worthy guest at the Lord's table, but only a complete conversion, by which he for the remaining part of his natural life becomes a disciple of and a friend of Jesus. When this is true, you are a worthy guest; if not, you are unworthy and a preparation for the occasion will not make you worthy. You will be eating and drinking damnation unto yourself, even if you spent a whole day, or a week, or a month on your preparation for the Lord's table. You will be an unworthy guest even if you are bathed in tears on your knees, as long as you only wish to make a preparation for the Lord's supper, and not for the rest of your life belong to God, and live under Him in His kingdom.

The Lord Jesus has instituted this Sacrament for His friends. The blessed union, which in communion is strengthened between Christ and His disciples, is the same, about which He spoke the same evening, when he instituted the Lord's supper: "I in them, and Thou in me, that they may be perfected into one — that they may all be one; even as Thou, Father, art in me, and I in Thee, that they may also be one in us!" About this prayer, He says: "I pray not for the world but for those, whom Thou has given me." He could not pray, that these blessings should be given to the world. How could He ask the world to celebrate the memory of His death, his despersers to eat His body and drink His blood?

It is indeed sad to think, that many, whose life has been without God in the world, and are satisfied without Him, once a year, should appear before the face of God, in this love-feast of His friends, and try to make up some tender love for Him, and at once return to their former frivolity and wickedness! Is it not the same, as when Judas in the Garden

approached Jesus and said, "Hail, Rabbi," and he kissed Him? Will not the Lord say to such guests at the Lord's table: "Friend, why art thou come? Dost thou betray the Son of man with a kiss?" Would you not tremble in marrow and bone to approach the Lord with such a mind? Do you not understand, that the great and Holy Lord will say to you: "You hypocrite, I know thy works! You are not one of my friends, but a friend of the world; why do you come here, where my friends are celebrating the memory of my death? I know that even tomorrow, you will return to the service of sin, and the world as before. Depart from me, you hypocrite!" Could you expect any other answer from the Holy one, who has eyes like flames of fire — you, who make a preparation for the Lord's supper, but otherwise do not wish to belong to or follow him?

—E. J. Trovatten, Hatton, N.D.

IS RELIGION TOO EXPENSIVE

By Paul W. Dieckman

"I want to go to a church where they won't ask for things," said Bill. But he found out he had made a mistake.

Standing outside the church after the Sunday morning service, two men were overheard in a conversation that ran like this.

"You look disturbed, Bill. Was the pastor's sermon too strong for you this morning?"

"No, Tom, it's just that I'm fed up with the whole situation here. By the way, you're a member of the church council. I wonder if you would do me a favor. Get me a letter of transfer at the next council meeting."

"Bill, I didn't realize you would allow one sermon to make you so bitter against the church."

"Oh, it wasn't this morning's sermon, Tom. It's just a series of things." "I always thought we had a fine church here," said Tom. "Don't you agree that we have a good building, well heated, well lighted, clean? There are the choirs and organist. . . I admire the work they are doing. As for the pastor, I think he has awakened a great spirit of friendliness and enthusiasm among our people. Most of us are doing more for the church than we ever dreamed of doing. What are the things you don't like about our congregation, Bill? Why do you want a letter of transfer?"

"Well, Tom, I agree with you . . . we do have a fine church building here, I enjoy the music, and I think the pastor is sincere in his efforts. But I want to transfer to a congregation where the pastor isn't always making a plea for something or other."

"In September it's parish education. In October it's social missions. In November it's the every member visit and stewardship. In December it's ministerial pensions. In January, foreign missions. February, home missions. In March we are urged to give a generous Easter offering. April it's college and seminary. May, it's the Lutheran World Federation. In June it's deaconess work."

"To top things off, all year long we hear about giving money to Lutheran World Action and more money to pay off our church debt so we can begin raising funds to enlarge our building."

"Then, as if we weren't having enough troubles of our own, trying to make both ends meet, the church sends around phonograph records telling us we ought to give twice as much money. They tell us a story about tithing. Imagine, they expect me to give 10 per cent of my income to the church."

"No thanks, I'm going to join a church where they don't ask for money, where they don't ask for volunteers to call on the lapsed and prospective members. I want to go to a church where they won't ask for things."

Before Bill could proceed further Tom interrupted. "Look, Bill," he said. "Let me tell you a little story out of my own experience. A little youngster was born into our family. From the day of his birth, he began to cost me money. It was money for the doctor, the hospital, special formulas, clothing and medicine, not to mention the special furniture and equipment we had to buy."

"Before many years he was on his way to kindergarten. All through school it was more costly with each passing year. Then came the day when he started to go around with girls, and you know how much that can cost. Finally we sent him to college, and believe me that did cost money — it cost almost a third of my annual income, but I'm not complaining, I'm only telling you my experience."

"It was in his last week of the senior year at college that suddenly one night he became ill. They rushed him to the hospital and performed an emergency appendectomy — but it was too late. Before morning his body was cold. Then we buried him. And do you know, Bill, from that day to this he hasn't cost me one cent."

Bill got the point. "I guess a dead religion doesn't cost anything," he said. "That's probably been my trouble, I don't have a living religion. Tom, I'm sorry. I know I've been just plain selfish. Thanks for the lesson in real stewardship — and by the way, if you need someone to go on the every member visit, I'll be glad to go with you. And, oh yes, please don't mention anything to the councilmen about my asking for a letter of transfer."

—The Lutheran.

THE MOVIE THEATRE

Dear Reader:

If for some reason it were necessary for you to visit patients at a hospital for contagious diseases you would use the utmost care in guarding yourself with every protection which the doctors or nurses would provide for you.

You may be one who has attended movie theatres. It may be you are among the regular theatre goers. Have you any time thought of the danger involved in your going there? "Better a thousand times to fall prey to smallpox or typhoid fever than to be inoculated with the germ of the Hollywood type of love life, which is camouflaged by fine dresses and glamorous music. — The thoughts of the millions that have their minds and hearts poisoned every week by those shows is enough to make one realize the existence of a personal Devil even if the Bible said nothing about it." (Dr. Theodore Graebner.)

Do you think this judgment upon the ordinary movies too strong?

A tree is known by its fruits. And what kind of fruits do we find from the movies?

An authority as Roger Babson has said that two thirds of the crimes in our land is traceable to the movies. This terrible wave of crime that is upon us has increased 500 per cent in the last 30 years! It is said that there are over four million criminals in activity in our land. One murder every 45 minutes and a robbery every two minutes. Fifteen billion dollars a year is the staggering tribute our land has to pay for the cause of crime. And the darkest spot in this dark picture is that three-fourths of the criminals are young folks.

And here is another matter: In 1900 we had one divorce to 12 marriages, but in 1938 one to five.

We cannot say that the movie theatre alone is responsible for this awful situation. But we know that the crimes, divorces and all kinds of vice, so common among us today, have grown with terrible speed simultaneously with the growth of the movies.

Can we wonder at this? Seventy-five millions — about half of which

are children — go daily to the movies. And what do they very often see? The criminal is made a "hero." Modesty thrown to the winds. "Bold vulgarity and unabashed lust flaunted upon the screen." Authority and the moral law ridiculed.

One would think that the presentation of this kind of pictures would tend to awaken a sense of abhorrence within the minds of those viewing them. But experience tells another story.

In a tract, "Motion Pictures and the Child," by Maude M. Aldrich, we read: "Nothing short of actual contact with the life of criminals and degenerates could leave a deeper impression for moral delinquency than to have the child witness pictures which present brutality, crime and immorality, which even feature as heroes and heroines lawbreakers, saloon-keepers, barmaids, thieves, gamblers and degenerates."

And from the same tract: "In the Chicago investigation a few years ago a teacher reported a child as saying: 'The movie is the real life. The life I am living is not real. I expect some day to live life as I see it in the movies.'"

You parents who take your child to the common movies or permit it to go there, what responsibility you are taking upon yourself! May God in His mercy open your eyes!

And you, young friend, who attend the common movies, you should know that you are giving your support to a great demoralizing institution.

You may say: "But there are many good, wholesome, moral, educating pictures also." Granted. We are by no means condemning the use of the film. Much good and educational values can be obtained through the film.

But the movie theatres find that "smutty" pictures draw the largest crowds. More money is brought in by them than by other pictures. So they give the people what they want.

You may say: "I enjoy the fun. Movies give me pleasure and relaxation." If a hospital for contagious diseases would arrange an evening of entertainment at the hospital and send you an invitation? — No, there could be no pleasure for you. You would be glad to stay away — for the sake of your body.

But now your soul? — The most precious thing you own! Redeemed by Jesus Christ in order to be saved from sin, its guilt and its power.

Will you choose to throw your precious soul into the paws of the Devil — for time and eternity?

God forbid!

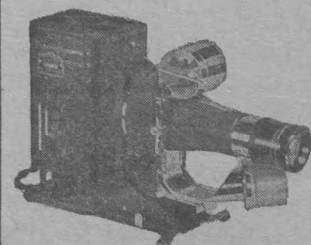
Flee the movie theatre!

After all, the chief consideration of the true Christian in all that he does is this — is it pleasing to God?

Sorrow seems sent for our instruction, as we darken the cages of birds when we would teach them to sing. —Jean Paul.

W.M.F. COOK BOOK

Are you looking for a birthday or "shower" gift? Why not give a W.M.F. Cook Book? There are still some to be had, and we urge you all to order your supply NOW. Price is one dollar. Send your order to Miss Clara Haugen, 212 Wiggins Avenue, Saskatoon, Sask.



One picture is worth a 1,000 words

ORDER NOW!

S.V.E. Projectors for Slides and Filmstrips
Full information and demonstrations from

BIBLE INSTITUTE BOOKSTORE
Outlook, Saskatchewan

WOMEN'S MISSIONARY FEDERATION

MRS. E. M. BERGH, Camrose, Alberta, W.M.F. Editor

Deadline for Material to W.M.F. Editor by the Second of Each Month

Matthew 18:1-6

"At the same time came the disciples unto Jesus saying, 'Who is the greatest in the Kingdom of heaven?' His disciples had been talking about who was the greatest in God's Kingdom, and Jesus called a little child unto Him and set it in the midst of them and said, 'Verily I say unto you, except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven.' What did Jesus mean? Did He mean that the disciples had to become little boys again? No. He went on to say that the one who becomes humble like a little child, is not always telling of the great things he has done, is not boastful but rather tells what a wonderful mother he has, or what a great father he has, etc., then it is the way we should be and act. Not to talk about how great we are, but instead tell of the wonderful Friend Jesus is to us and how great He is.

Jesus loved little children and said, "Whoso shall receive one such little child in my name receiveth me." Matt. 18:5. He meant that when anyone was kind to a little child it was the same as being kind to Him.

But what about the people who treat children unkindly and those who do not have any concern about their spiritual life? Jesus said, "Whoso shall offend one of these little ones which believeth on me, it were for him that a millstone were hanged about his neck and that he was drowned in the depth of the sea." And also, "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of the Father which is in heaven." Matt. 18:10.

Christ was concerned about our children. This we see plainly from His well-known words, "Suffer the little children to come unto me, for unto such belongeth the Kingdom of God!" And, "Whoso shall not receive the Kingdom of God as a little child, shall not enter therein." He took them in His arms, put His hands upon them and blessed them. He had a place in His plan for the church. He spoke several times about them to those chosen men to whom He had delegated the task of founding the church. But Christ's words were not only for the disciples at that time, but also intended for us as parents, too. So His concern for them should be our concern as well. His plans for them should be our plans.

If this shall be realized then they must have the right kind of a home, a home where Christ is permitted to live, where the rules of conduct are His rules, where His words are read and known, His love and presence felt. In such homes lies the hope of the church and the nation. In such homes where the greatest in His Kingdom lives the family gathers in worship both at home and in church, there is grace at meals and Bible stories and prayers in the evening. And all these things become precious memories in their hearts and minds, giving inspiration and furnishing incentive for Christian living. Many a boy and girl later in life and far away have been thankful for such homes and the very thought thereof has been a beacon to them in a scene of bitter darkness.

The Bible passages they have been encouraged to memorize have given them strength and courage to carry on. While many who went out from a home where God was excluded, have fumbled in confusion as they sought to find this comfort alone.

We as mothers of the W.M.F. need to pray for our children and the homes of children where their parents are

not concerned about their spiritual life.

—Mrs. S. J. Rude.

LOCAL W.M.F. HISTORIES

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

How important is a ladies' aid history to the work among the women! How I wish each one of you could sit down and read the histories of our W.M.F. organizations. Some of you would again be inspired by the history of your own aid. Others would be reading a history perhaps for the first time. If so, I think you would make it a point to see that the history of your aid was immediately started. What to include in a history — see the new W.M.F. handbook, page 65.

For those who have written their histories, remember to add a paragraph from time to time to keep it up to date. Only about half the histories have been written so far, but they are continuing to come in and I know several are working on histories. For those who have Charter Members still in their aids, do not delay to get facts from them. May the history of our early work in our congregations inspire us to greater effort, as workers in His Kingdom. May we be along in bringing souls to the foot of the cross and to strengthen and encourage fellow Christians in the Christian walk.

In Christ,

Mrs. —J. Precht,
District Historian.

MISSIONS

It is time again to stress Foreign Missions. Jesus said, "Go, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

These words of Jesus should strike deep into the heart of every believer — the command, and then the promise. If we really love Jesus and the work of the church, these words should stir us into action. Missionary Olga Gutormson told us at the W.M.F. Circuit Conventions of the need for workers; the need for funds to do mission work, churches, hospitals, and schools are needed, and they must be furnished and equipped.

Though little can be done in China at the present time, the doors of Japan, our new mission field is opened wide. Christian institutions are needed here. We have also our new mission fields in South America, South Africa and Madagascar.

How can we help in this great work? How can we help in keeping the missionaries clothed and fed on our mission fields? Is there something for you to do in providing a hospital or a school? Yes, definitely, yes. There is something each one of us can do and that is give prayerfully and generously.

At this time of the year we are especially reminded of the Mission Box or Mission Barrel. They continue to be an effective agency in missionary work. Let us not hold back our giving.

—Mrs. T. K. Tomtene,
Canada District Missions Secretary.

MINA BRIEN GIVEN LIFE MEMBERSHIP

On Thursday, July 27, what Mina Brien thought was going to be a cool drive down to the park, turned out to be a surprise birthday party and life membership program, sponsored by the Bethlehem Lutheran Ladies' Aid. Not until "Happy Birthday" was sung did she realize it was all in her honor.

As soon as everyone was comfortably seated at the table the program began with Mrs. William Mason, Life Membership secretary for the Saskatoon Circuit, pinning a corsage on the honored guest. Mrs. Ellsworth Pederson, who is president of the W.M.F. of the Canada District, then presented Mina with a bouquet of flowers. All joined in singing, "Hear Christ Calling, 'Come Unto Me,'" after which Mrs. A. K. Haugen, the Life Membership secretary for the Bethlehem Ladies' Aid, led in prayer. She then spoke briefly, using the Bible verse, "He that is faithful in a very little is faithful also in much," (Luke 16:10) as the theme.

Mina Brien is a charter member of the Bethlehem Lutheran Ladies' Aid at Outlook, Sask. and has faithfully served "in a very little and also in much." She will have her name on the Life Membership chart in the Church parlors and also receive a Life Membership pin. A beautiful motto was given as a gift from all those present. Miss Brien graciously expressed her thanks.

During the lunch hour, Mrs. Henry Hendrickson, who had known Mina since 1904, was first to give her greetings. This was followed by many others, all expressing high esteem they held of the honored guest.

The Life Membership and In Memoriam Department of our W.M.F. was discussed. The project wheel was fully explained — showing how our "special" gift was spent in furthering God's Kingdom amongst us.

SASKATOON CIRCUIT L.D.R. CONVENTION

The annual Saskatoon Circuit L.D.R. convention was held in June at the Saskatoon River school house which is being used as their temporary church until the new one is built.

Miss Jorgine Salte, who was president of the Saskatoon Circuit L.D.R. presided over the sessions. The theme of the convention was "Believest Thou This," based on John 11:25-27. Very inspiring music and topics were given. The report of the nominating committee brought forth the following officers for 1950-51: President, Margaret Braaten; vice-president, Edith Vinge; secretary-treasurer, Marion Erlandson.

Reports were given from the following L.D.R.'s, Saskatoon, Saskatchewan River, S.L.B.I., and Outlook.

At the evening session, after the main topic, Miss Olga Guttormson, missionary to Zululand, gave a talk on the habits and life of the Zulus, together with flannelgraph and heathen curiosities of the Zulu people. Truly "the harvest is plentiful but the laborers are few."

As members of L.D.R. organizations let us go forth to conquer on the battlefield of sin with the cross of Jesus held high before us!

The Camrose L.D.R. held their annual convention on Saturday, June 10 at the Canadian Lutheran Bible Institute. It was a glorious day packed full of blessings for every girl in attendance. Betty McKay, our Circuit president, presided. L.D.R. groups represented at our convention were: Camrose, Scandia, Bethany, and Bawlf and L.C.R. groups from Bawlf and Camrose.

The morning session consisted of a short business session. Some very interesting talks by L.D.R. members on the meaning and importance of our L.D.R. projects. We also heard reports from the L.D.R. and L.C.R. presidents.

The Christ centred panel topics in the afternoon were all based on the

theme verse: "And whosoever liveth and believeth on me shall never die. Believest thou this?" John 11:26.

The new officers elected to serve the Camrose Circuit for 1950 are as follows: President, Viola Wenzel, Camrose; vice-president, Lois Moe, Scandia; secretary, Margaret Collin, Bethany; treasurer, Doris Hendrickson, Scandia.

May we as L.D.R. girls hold high the banner of the Cross and truly go "Forward with Christ," honoring and praising Him during 1950.

—Lois Moe, Reporter.

THE GREATER LOVE

Asked by his minister for the most exciting adventure of the war, an American Ensign looked round the family circle by the fire, paused, and then said: "There is only one adventure which stands out in my mind in twenty trips across the Atlantic. We were in the submarine zone and knew that a wolf pack of 'subs' was surrounding us. It was not my watch but that morning I got up before dawn to be on the bridge for I was fearful. We were carrying ten thousand soldiers in our holds. I had a great sense of responsibility for those American boys.

"Half an hour after I went up on the bridge with the captain the sun suddenly shot up out the Atlantic like a great ball of fire. We were looking at it through our glasses when suddenly each of us saw the white wake of a torpedo heading straight for our ship. It was a terrorizing thing, for we could not dodge it. We had no room or time to manoeuvre our ship out of its path. The captain turned to me, thinking of those boys still asleep in the hold and said, 'This is it!'

"I could see no possible chance of saving those ten thousand boys. This was the end. My heart stood still. Of course the captain called all hands to their stations, but it seemed like a futile gesture.

"Then suddenly something happened which none of us had ever considered. There was a destroyer riding to our port, battling the waves. Suddenly the skipper of that small ship saw the same thing that we saw from our bridge — that torpedo heading straight for our midships. That young skipper shouted down the tube to his engine room: 'All engines ahead flank!' and headed his destroyer straight into the path of that torpedo. She took its full impact midships and sank in ten minutes with most of her officers and crew.

"He was my best friend, that young skipper. He knew when he gave that order that he and his crew would be lost, but he didn't hesitate a single second."

The deep silence that followed was broken by the speaker asking if there was not a verse in the Bible which said, "Greater love hath no man than this, that he lay down his life for his friend."

—From British Weekly.

BLOWED OUT

"Let your light so shine," (Matt 5:16). At church, little Jane had listened to a sermon on "Let your light shine." The only part she remembered was the text, but she didn't understand what it meant until her mother explained, "It means being good, obedient, and cheerful." In the afternoon there was trouble in the nursery, and Jane excused herself for being naughty by saying, "I've blown myself out." — From Church Business. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.—Sunday School Times.

TOMORROW

I saw Tomorrow marching by
On little children's feet;
Within their forms and faces read,
Her prophecy complete.
I saw Tomorrow look at me
From little children's eyes;
And thought how carefully we'd
teach
If we were wise.